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stant reminder of their "inferiority" to the conquerors, have aided in their degeneration. The religion of the most enlightened Peruvians of old was almost monotheistic; they had national songs, love songs, dramas, the best elements of a national literature; as architects and agriculturalists, they surpassed more than one country in contemporary Europe, and in government and social order, their confederation was nobler than those of the Greeks. How far they might have proceeded in culture, had not the irruption of Europeans taken place, we know not; but, as Dr. Dorsey points out, the limited amount of arable land, and the absence of the horse, goat, cow, camel (they had the llama only), forbade their reaching the very highest stages.

*The Protohistoric Ethnography of Western Asia.* By D. G. BRINTON. (Reprinted May 23, 1895, from Proc. Amer. Philos. Soc., Vol. XXXIV.) Phila., 1895, 32 pp. 8vo.

The conclusions reached by Dr. Brinton in this brief and admirable *résumé* of the results of recent studies of the ancient peoples and languages of Western Asia, are: (1) No evidence of a prehistoric non-Eurafrican race in Western Asia, whose soil has always been held by the Caucasian, Semitic, or Aryan branches of the white race; (2) the area of the Caucasian stock in prehistoric times was more extensive to the south, whence they have been driven by Aryans and Semites; (3) the limits of durable ethnic impressions by the Semites have been from time immemorial the mountains of Amanus on the west, the Masius on the north, and the Zagros on the east; (4) from the Zagros to the Pamir the Aryans (with whom are classed the Medes and proto-Medes) were in possession at the dawn of history; (5) the civilization of Babylonia arose from some branch or blend of the white race, and not from any tribe of the Asian or Yellow Race, still less from the Dravidian or Black Races; (6) the Anatolian group of Asia Minor was allied to the Gallo-Celtic tribes of central Europe, and preceded by probably several millenniums the Hellenic migrations into Asia. Dr. Brinton makes clear the ethnic phenomena of Western Asia, over which imaginative writers have spun so many cob-webs.

*Crania from the Necropolis of Ancon, Peru.* By GEORGE A. DORSEY. (From the Proc. Am. Ass. Adv. Sci., Vol. XLIII, 1894), 12 pp. 8vo.

Dr. Dorsey gives measurements and tabulations of 123 crania—58 males (natural), 32 males (deformed), 28 females (natural), 23 females (deformed), 14 children. A curious fact brought out is that the average capacity of the deformed males (1,480cc.) is greater than that of the natural males (1,450cc.), while that of the deformed females (1,185cc.) is much less than that of the natural females (1,270cc.).

*The Algonquian terms Patawomeke and Massawomeke.* W. W. TOOKER. Amer. Anthropol., Vol. VII (1894), pp. 174-185; *On the Meaning of the Term Anacostia*, *ibid.*, 389-393; *The Name Chickahominy*, *ibid.*, Vol. VIII (1894), pp. 257-263.

Mr. Tooker's keen analysis of Algonquian place and folk-names is one of the best contributions of recent years to the science of linguistic psychology. Upon him the mantle of Dr. J. H. Trumbull seems to have fallen. America hardly needs the appeal of De la Grasserie to see the importance to psychology of the study of primitive languages.